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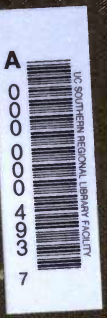

A Vindication of a Sheet Concerning the Orders of the Church of England.

By

Thomas Fairfax

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A

VINDICATION

Of a Sheet, concerning the

ORDERS

OF THE

Church of England,

Againſt ſome

REASONS, &c.

Printed at *OXFORD.* by
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HISTORY
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SInce Popiſh Pamphlets of late have found ſo ill reception, and the dreadful Names of *Henry Hills*, and *Henry Cruttenden*, in the Title-page, have been a fair warning to the Reader not to venture any farther, it has been thought convenient, leſt the *Works* of this Author, which fill four whole Pages, ſhould periſh, to try whether the World will condeſcend ſo far as to read them for the ſake of the following Reflections. For tho' any conſideration of ſo *mean* a Paper muſt be conſeſt to require an Apology, yet this being the Authors firſt attempt, and he giving ſome *ſuſpicion* of ſenſe in daring to Print his Trifle in *Oxford*, a few ſlight *Remarks* may upon theſe grounds be excuſable: But for the future, unleſs he gives a cleaner *Glove*, he muſt not expect the Honour of an *Anſwer*.

I ſhall not enquire why our Author tacks his *Some Reaſons*, to another Mans *Twenty One Concluſions*: The coherence of the matters treated of is not very apparent: This may be done, perhaps, out of a complaiſant imitation of a *Popiſh* Syllogiſm, where the concluſion commonly ſcorns any acquaintance with the Premiſſes. As for the *Rigorous Demonſtrator*, what he has offer'd at ſecond hand *in Confutation of Dr.* Hammond, *and Biſhop* Bramhal, has by them been long ſince confuted, and a juſt Reply might

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from their Volumes be easily *Reprinted*, were it not an injustice to those Stationers who are owners of the Copies. But what at present I have in hand, is entirely new; the *Design* pretends to humour, the *Folly* is peculiar, and the *Title* fantastical.

"Some Reasons, *&c.* Church of *England.*

We expect a *Reasoner*, and meet with a *Buffoon*: He pretends to vindicate the *Reverend Licenser*, who would sooner pardon him a *Satyr*, than an *Apology*. Had he been really *traduc'd*, if his weightier Occasions, and greater Zeal for the Service of his Church than for his own Fame, had hinder'd him from defending himself, hundreds of Protestant Pens had been ambitious of the Employment; for *Sense* would be defended by *Sense*, and *Learning* disdains the Patronage of *Ignorance*. A Vindication of Father *Sabran* might have become *this Author*, and the brisk attack of *the Protestant Footman* has made it necessary. But here a Bill is given out for *Impartial Persons*, to come and see a Combat betwixt a *Jesuit* and a *Chimæra*; and an huge dust must be rais'd in a *Vacuum* betwixt a *Traducer*, who is *No-body*, and a *Defender*, who says *Nothing*. This Author neither did perswade himself, nor could hope to perswade others, That Dr. *Maurice* was not the *Licenser*: Yet his *Sincerity* prompted him *to insinuate*, what he knew to be *false*, and his *Prudence* put him upon the *attempt*, of what he despair'd ever to effect.

"§ 1. Dr. *Maurice* is not, *&c.* as approv'd by Dr. *Maurice.*

1. Be it allow'd, that this Author after his Liberal Education in a Foreign Seminary can count *Six.* 2. We own that *it is false, that Schismaticks, or Hereticks, cannot ordain*, for Protestants have more than once

once prov'd it to be so. But there are some Reasons, why a *Roman Catholick* ought not to have branded this as a *notorious falshood*. (*a*) *Peter Lombard* found the Doctors to be divided about it; he acknowledges the Question to be intricate, and leaves it undecided. It is to *Protestants* one Argument of its being a *notorious falshood*, that some (*b*) *Popes* have asserted it; but a *Jesuit* ought not to have given the flat lie to *Infallibility*. 3. If now *it be false, that Papists argue from the Schism or Heresie of the Ordainers, that the power of conferring Orders is null*, it must be allow'd us that a great part of *Lombards* Doctors, and the fore-cited *Popes* were no Papists. 4. The Reader will by this time judge to whom the *weakness, illiterateness, forgery, falshood*, and the *hard forehead*, which we meet with

(*a*) Solet quæri, si Heretici ab Ecclesia precisi & damnati possint tradere sacros Ordines, & si ab eis ordinati redeuntes ad Ecclesiæ unitatem, debeant reordinari. Hanc quæstionem perplexam ac pene insolubilem faciunt Doctorum verba, qui plurimùm dissentire videntur. *Lomb. l.* 4. *Dist.* 28.

(*b*) So *Innocent* the 1st. *Non videtur Clericos eorum (Arianorum) cum Sacerdotii aut Ministerii cujusquam suscipi debere dignitate, quoniam quibus solum Baptismum ratum esse permittimus.* Ep. 18. apud Bin. Tom. 1. p. 580. *Asseritur eum qui honorem amisit, honorem dare non posse, nec eum aliquid accepisse, quia nihil in dante erat, quod ille possit accipere.* Ep. 22. ibid. p 581. So again *John* the 12th. forc'd them who were ordain'd by *Leo* the 8th. a Schismatical Anti-pope, to say, *Pater meus nihil habuit sibi, nihil mihi dedit.* Bin. Tom. 3. p. 1066. So *Nicholas* the 1st. *Gregorius qui Canonice ac Synodice depositus, atque Anathematizatus erat, quem ad modum possit provetiere vel benedicere nulla ratio docet: Igitur nihil Photius a Gregorio accepit, nisi quantum Gregorius habuit, nihil autem habuit, nihil dedit. Per eorum quippe ut legitur, manus impositione, & invocationem dabatur Spiritus Sanctus, qui noverant mundas ad Dominum manus levare; laterum Gregorius, qui transgressor, factus est Legis ad iracundiam sui, magis quam ad consecrationem alicujus Spiritum Sanctum per impositionem suæ manus sine dubio provocavit,* &c. Bin. Tom. 3. p. 698, 699. Ed. Col. Agrip. 1606.

with in this Paragraph do of right belong.

"§ 2. Dr. *Maurice* knows, &c. reſponſible for any ſuch.

1. *Lambeth Ordination* depends not on the Veracity of Dr. *Parker*, but on Authentick Regiſters, upon the ſight of which the more (*c*) *Ingenious* Papiſts have confeſt themſelves ſatisfied. 2. If one of his Society, in a good Cauſe, may tell us *He has heard* what he never heard, and a Popiſh aſſurance has often *pretended to prove*, what never cou'd be prov'd, then this *hearſay of a pretence of a proof* is but a weak foundation for ſo ſevere a charge on the Memory of that Venerable *Primate* : *Pope* I would have call'd him, but that that N me has been abus'd. 3. To prove that Dr. *Parker* was a corrupter of Records, will require more Induſtry than he allow'd to this Paper, and will not be perform'd as he bragg'd this was *at one ſitting* : But after all, it will remain to be prov'd that He corrupted this particular Record of the *Lambeth Conſecration*, and here he will meet with Antagoniſts of his own Fraternity, who will have theſe Records to be forc'd ſeveral Years after *Parkers* death, and firſt produc'd by Mr. *Maſon*: And here it may be no ill Advice to the *Fathers* to lay their Heads together, and to *agree* upon a falſe Verdict. 4. Our Primates leave the glory of *forging Records* to that Biſhop, who, not content with his Dioceſs, would by theſe means extend his *Uſurp'd Juriſdiction* : The ill ſucceſs which the ſpurious Canon of *Nice*, and *Conſtantine's* donation have found, would deter Men of Conduct, tho' they had no ſenſe of Religion from ſuch vile and Popiſh practices. 5. If *four* true Biſhops be

(*c*) Biſhop *Bramhal's* Conſecr. of Prot. Biſhops vindicated. *Tom.* 1. *Diſc.* 5. *p.* 460. 461. *Dubl.*

be more than *three*, it has often been made out that Biſhop *Parker*'s Ordainers were *more than three true Biſhops*: The Acts of his Conſecration prove them to have been 4 in number; and the *truth* of their reſpective Orders is evident from other Records, which have been produc'd. 6. Dr. *Maurice* finds *in the Archives of Canterbury* the Record for which the Miniſter makes himſelf reſponſible; and when this Author can bring Certificates for his Honeſty, I doubt not but he may be indulg'd a ſight of the *Originals*: That Copies of theſe Acts, both from the *Regiſter at Lambeth*, and from the Memoire of *Corpus-Chriſti-College* in *Cambridge*, are in all hands; he in all probability might have *known*, had he not to his *other vows* added that of *Ignorance*. 7. Our Author has promis'd upon this to be an *Eternal Mute*; and if he takes *Sweden* in his way to *Turky*, he will by that time qualifie himſelf for an Office in the *Serail*.

"§ 3. All know, *&c.* prov'd at all.

1. The Proteſtants *have* Succeſſion in Doctrine, tho' the *Arrians* had it not. The Papiſts ſay our Plea is no better than theirs; but are content *barely* to ſay ſo. When he ſhall produce as good Authority from Scripture, and as Univerſal a Tradition from the Fathers for the Articles of the *Trent-Council*, as the Reverend and Learned Dr. *Bull* has ſhewn us in favour of the Orthodox againſt the *Arrians*, we'll admit the Compariſon: In the mean time *Nice* and *Trent* do not ſound well in one Period: There a *Chriſtian* Emperor preſided, here an *Anti-Chriſtian* Pope: There the *Canonical Priviledges* of Patriarchs were aſſerted; here the *Divine Right* of Epiſcopacy was trampled on by an upſtart Order: There the Holy-Ghoſt was call'd down by Prayers; here the

Roman

Roman Catholicks obſerv'd it was diſpatch'd to the Conventicle in a Cloak-bag. 2. The diſtinction betwixt *Succeſſion of Doctrine*, and *of Perſons*, was in this diſpute neceſſary, but the latter only was to be inſiſted on: That we have *Succeſſion of Doctrine* may at this time be *boldly ſaid*, ſince it has been ſo often *vigorouſly prov'd*.

" § 4. If then it be uncertain &c. which doth ſo.

1. Whether the C. of *England*, pretend to a *Perſonal Infallibility*, or not, we are ready to prove there ſits as much Infallibility at *Lambeth*, as at *Rome*, and that the more valuable, becauſe it reſides in one that can read *Latin*. 2. As for the Succeſſion of our Biſhops to the Reformation, He is as much concern'd in it, as We: As for the continuance of it thence down-wards I ſend him to Mr. *Maſon* for ſatisfaction. 3. Since he is inquiſitive concerning the *foundation* of our Church, he may know that our Church is *Founded* on a Rock, and that Rock is Chriſt. 4. The Miniſter doth not ſay, it is not neceſſary to prove *a ſucceſſion of Perſons*, but gives reaſons, why it is not neceſſary to ſhew a compleat Catalogue of the particular Succeſſors. The Paragraphs, wherein theſe Reaſons are given, are paſs'd over by the Author, becauſe there are *hard words* in them. *Theſſalonica* and *Epheſus* are places He is a Stranger to; but ſure by his *Complexion* he has ſome Relation to *Corinth*. *Cletus* and *Anacletus* he might have took notice of, becauſe it was obſerv'd, that theſe *two* make up *one* of his *Popes*. 5. *Prove* and *approve* in *Italian* Characters ſhew that his Talent doth not lye ſo much towards *crabbed Hiſtory*, as *ſheer Wit*.

" § 5. If theſe *Weſtern* Fathers &c. expoſe his Ch.

1. The *Weſtern* Fathers prov'd innovation upon

on Hereticks, becauſe they wanted true Succeſſion both of Doctrine, and Perſons. Their Plea of *Succeſſion of Doctrine*, excus'd them not, becauſe not prov'd. When the Fathers charg'd them with want of Succeſſion of Perſons, they did not take advantage from the loſs or defect of Records, but from their never having had a line of Biſhops to be recorded. They requir'd the proof of *a Perſonal Succeſſion*, which we have; they did not exact *Compleat Catalogues*, which *the Miniſter* has prov'd unneceſſary, and which yet we are as able to ſhew as any Church in *Chriſtendom*. 2. That this Reverend Miniſter doth not in a Sheet Printed for the uſe of his Pariſh trouble the Heads of his Pariſhoners with a Catalogue of Names, gives no juſt Occaſion to any Papiſt to think that our Succeſſion cannot be made out; That it *can* be done. We have one good Argument that it has been done; and this our Author, if he had not been a *Teſterday-Man* in Books, cou'd not have been ignorant of. Even the *Catholick-Almanack* it ſelf deduces our Arch-Biſhops of *Canterbury* from *Auſtin* to *Warham*: *Cranmer* indeed is left out, as if his ſuppos'd Hereſie or Schiſm could *blot* out the *indelible* Character. What tho' he finds no Biſhops there ſince the Reformation? Neither will he find any Princes there ſince *Henry* the 8th. An *Index expurgatorius* has paſt upon the *Royal* Line, as well as the *Epiſcopal*. Even Q. *Mary* could not merit a place in this Catalogue, tho' *Cranmer's* Memory is Sacrific'd as his Perſon was heretofore, to make room for *Pole*, her Contemporary. Proteſtant-Calendars bring down the *Regal Table* to K. *James* the 2d. and honeſtly conclude with a *God grant him long to Reign*; but the Printer to the King's moſt Excellent Majeſty, forgets his Royal Maſter, and his glorious Progenitors, as he would have done the late King, if he had Printed an Almanack before ſixty.

"§ 6. He approves not that Aphoriſm, *&c.* Dr. *Maurice* did.

1. He diverts himself here with a *pitiful sophism* upon the word *power*, which He will needs take in another sense than it was meant. Neither yet doth his bantering elude the force of the Minister's Argument: For still an *unordained* may as well *ordain*, as an *unbaptiz'd* may *Baptize*; and if Orders are not the power of Ordaining (as 'tis agreed Sacerdotal Orders are not) then according to him, one not ordain'd, may have the Power of Ordaining, and if he exercises this power, He doth not confer a Power on another, which he has not himself. 2. None but a malicious Interpreter could find any such *Innuendo* as he pretends to *fear* in the Minister's Argument: The Papists are so impudent as to tell us, we had our Orders from *Laymen*; and we, whom *Solomon* advises *to answer Fools according to their Folly*, shew that this Objection tho' it cou'd be prov'd, ought not according to their own Principles to be insisted on. 3. He that saith that Mr. *Savage* allows that our Bishops had their Orders from *Laymen*, must himself allow, if he knows the design of Mr. *Savage's* Book, that Popish Bishops are Laymen. 4. As for the *Novelty* of our Church, tho' we should grant it to be no Ancienter than the Reformation, yet still it must be own'd that Q. *Elizabeth* liv'd before the Bishop of *Condom*.

"§ 7. He says that Christ, *&c.* saying he did not.

1. When the Question is concerning an Institution of our Saviour, he that holds there was such an one must prove it. It is Argument enough to us who hold the Negative, that there is no such Institution to be found in Scripture. 2. Christ Instituted no Form of Words as absolutely necessary; those which he us'd in the Mission of the Apostles we think the fittest, and therefore as such, use them in our Ordinations: But for that Form which the Ch. of *Rome* uses, there is no shadow of proof in Scripture, or Antiquity. 3. The *delivery of the Vessels* is so far from being

institu-

instituted by Christ, that it is by the Romanists (*d*) themselves, acknowledg'd a Novelty. 4. If he *wants to meet a Man*, who would evidently prove to him that Christ gave no power to offer Sacrifice, for the Quick and the Dead, I know none who has manag'd this Cause more for the Protestants advantage, than the inspir'd Writer of the Epistle to the *Hebrews*.

(*d*) By *Morinus*, and *Arcudius*, in his 6th Book *De concordia, &c.* which 6th Book is approv'd by *Eud. Johannes de Soc. Jes. Ed. Par.* 1626.

"§ 8. The Title says he, *&c.* concern'd in it.

1. A candid Reader who wou'd have weigh'd *Arguments*, and not cavill'd at *words*, would have easily understood the Ministers meaning, when he calls *Imposition of Hands*, that Form which the Apostolical Church us'd in giving Orders. It is palpable he could not mean a *Form of words*, but only a *Rite* of Ordination. The Objection was, That we had no true *Form of Orders*: The Answer is, That by *Form*, is either meant first a *Form of words*, and of that it is said that Christ Instituted none; or secondly, some *Rites us'd in Ordination*, and of those it is shew'd that We use that which was us'd by the Apostles, by Antiquity, and by the Greek Churches. 2. Tho' this Reverend *Minister* is also an able *Divine*, yet he ought not to build upon such Consequences. May not a Man be an *Italian Bishop*, who is nothing else but a bad *Canonist*? May not a *Cardinal* domineer over Arch-bishops and Patriarchs, tho' he be no more than a School-boy? Was (*e*) *Innocent the* 10*th* no Pope, because when the *Jansenists* brought their Controversie to him, he diverted the discoursing of it with saying, *It is none of my Profession, I am Old, I have never Studied Divinity*. 3. His Latin Scrap may be counted *Learning* in a *Papist*, but we *Protestants* look upon it as *Pedantry*. *Risum teneatis Theologi* might have serv'd for the end of an *Hexameter* at the *Savoy*; but at Dr. *Tenisons* School a Boy would be whipp'd for it. When he was picking a Flower out of *Horace*, I am glad he did not light upon

(*e*) Journal of Mr. *de St. Amour*. p. 120. *Lond.* 1664.

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Doctrine of Intention he leaves [illegible] *Fagary* of his own. 4. Did I believe this Doctrine, tho' I were a *Roman Catholick*, I ſhould be afraid to *adore* where this Man *Conſecrates*, who has given us a ſhrewd ſuſpicion by the Management of this Sheet that it is difficult for him in any thing to be intent.

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